

ST. LOUIS CHRISTIAN ADVOCATE.

PUBLISHED BY A COMMITTEE OF MINISTERS, FOR THE METHODIST EPISCOPAL CHURCH, SOUTH. D. R. McANALLY, EDITOR.

VOLUME VII, NUMBER 26.

ST. LOUIS, THURSDAY, FEBRUARY 18, 1858.

WHOLE NUMBER, 338.

St. Louis Christian Advocate.

THURSDAY, FEBRUARY 18, 1858.

MINISTER'S COLUMN.

PUSH ON THE BATTLE.—Yes, now when revivals bless the Church, when scores and hundreds crowd her gates, seeking the blessings she confers; now while the feeling of religious interest throughout the country is wide and deep, push on the battle, brethren. Lose not a day nor an hour. Be instant in season. "In the morning sow thy seed, and in the evening withhold not thy hand." Go into every place, and proclaim to all the glad tidings of life and salvation. Give sinners no rest. Follow them every where with "cries and tears," with prayers and entreaties, and let them see that "the love of Christ constraineth you." The fields are white unto the harvest, and

"Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands."

Yes, it "filled a Savior's hands." He gave his life for the very souls to whom you preach. He gives you now a "gracious shower from on high," and calls you on to further victories. Push on the battle. Gather into the fold the poor, the maimed, the halt and the blind. Your mission is to all; invite all, press, entreat, beseech all to come now while they may. And then be sure to make all due and proper efforts to keep all. The lambs will need especial attention. The young converts must be tenderly guarded, guided and cared for. The more that you gather into the Church the heavier will be your work. And if the present prosperity attending the Church here in the West should decline for lack of proper ministerial and pastoral attention, the last will be worse than the first. Then watch over the Church in love. Teach publicly and "from house to house." Indocitrate the membership thoroughly. Engage as many as possible in some active, responsible work—in the prayer meeting, Sabbath-school, or wherever else you can. Many a man becomes a cold formalist at the last because he was not put actively to work at the first. Seek something for each one to do, and urge him to do it. Activity is indispensable to a healthy condition of the Church. "All at it, and always at it," was a motto among early Methodists. It should be so now. The more a man works for the Church, with the right motive, the more he will love it; and the more he loves it the more he will work for it. If every Methodist man and woman in the west were engaged as they might be, what a tremendous moral power would they wield! It would be resistless. And there's work for all. How many are yet to be converted. How many erring ones to be brought back! Let all be intent on doing good, and "where there's a will there's a way." They will soon find an object and a way, and doing good will make them more desirous of doing still more good. "Push on the battle."

PREACH HOLINESS.—We may be mistaken, but if not, there is, in the preaching of the present day less of the inculcation and enforcement of the doctrine of personal holiness of heart and life, than what characterized the preaching of Methodists twenty-five years ago. Why is this? Men will usually discuss those topics in which they themselves feel most interested, especially if these be as applicable to the hearers as other topics. Personal holiness is as important, as necessary now as it ever was. The same reasons exist for it, and the same authority urges it now as heretofore. Men are confessedly weak and polluted now as formerly, while the claims of the gospel are not relaxed one iota. They are what they ever were. That "holiness without which none shall see the Lord" is as indispensable now as ever. Why then is it not taught, urged, insisted on as heretofore? Can it be that preachers themselves do not feel its importance in reference to their own hearts, and seek after it as they once did? This thought is suggestive. Very so. The more of personal holiness that characterizes a minister, the more likely will he be, other things being at all equal, to recommend and insist upon like holiness in others. "Out of the abundance of the heart the mouth speaketh"; and if the heart be filled with love and zeal the mouth will speak of it, and the life will exhibit it. Amid all that has of late been said and written as to the preaching for the times, and the kind of preaching required under these or those circumstances, we have been deeply impressed with the thought that the greatest need is that of personal holiness—personal consecration to God and the work of the ministry on the part of those occupying the sacred office. When the heart is really and truly in the work, when the burden of souls is felt as it should be, and when the minister is determined to know nothing but Jesus Christ and him crucified, then there will be a corresponding mental effort to get the right topics and discuss them in the right way; seeking always to please God rather than men. A man truly called of God to the work and office of the ministry, and whose soul is properly imbued with a sense of his responsibilities, who feels for sinners, and desires to save them, as he ought to feel and desire, will rarely be at a loss for topics to discuss. The love of God filling his heart will expand it to such a degree that he will feel the world is his parish, and wherever sinners are there he has work to do. Other thoughts and considerations will only be secondary to this. Christ will be all in all—and he will be ever ready to exclaim

"Tis all my business here below,
To cry behold the Lamb!"

Study to be holy, labor and pray to be holy; preach holiness, and be sure to practice what you preach.

DEATH OF BISHOP WAUGH.—On Tuesday of last week, agreeable to intelligence just then received from Baltimore, we penned a short notice of Bishop Waugh's illness, and stated that

he was thought to be better, and hopes were entertained of his recovery. Just about the time that notice was written his spirit took its flight from earth, and he was no more among men.

When he departed a great man fell. Such he really was—great in all the moral elements that constitute true greatness. He feared God and wrought righteousness, labored for the Church, and lived to do good. We have seen and heard him in public and in private. He had been at our fire-side and we at his; and wherever we saw him he was the same humble, faithful, good and true man. In him the Christian graces shone brightly. His heart was devoted to God and His Church, and he was ever careful to maintain the character of a private Christian, as well that of a Christian minister. Whether on a circuit, in a station, in charge of a district, managing the heavy interests of the New York Book Concern, or doing the work of a Methodist Bishop, he was efficient, prompt, faithful and successful. But he has passed away. His work was done. The Master called and he was ready, and now rests from his labors, "where the wicked cease from troubling." How soon must all who now live follow him to the grave, though few will die as safely, because they fail to live as usefully—fail to make the proper efforts. All can not do as much as he did; but all may believe in Christ "with a heart unto righteousness." And after all that he did and suffered, Christ, and him crucified, was all his plea—all his help and hope! His Savior is also "the Savior of all men," and saves to the uttermost all who believe in Him. This is a comforting thought. Many of us can do comparatively little in the Master's vineyard, but through grace we may all believe in Christ, do what we can, and in the end reap everlasting life!

Reader! let us spring afresh to our work. The time is short. What is done must be done quickly. Work while it is called to-day, for the night cometh when no man can work.

Hundreds of preachers and people in the west, will feel sad on hearing the announcement of the death of Bishop Waugh. It will bring the man with his sweet spirit, sedate and pleasing manners, unaffected simplicity and fervent piety fresh before them. May they all possess zeal and love like his, imitate his example, and with him share the rewards of the blessed on high, where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

For the St. Louis Christian Advocate.
Scenery of East Tennessee.

There is no spot which presents to the eye of the beholder a scope richer in natural scenery than East Tennessee. If he seeks the beautiful and picturesque he finds it in our variegated landscape and murmuring brooks, making music in the winding pathway over their pebbly beds, and gemmed in summer with the sweetest flowers. If he admires the grand and sublime he finds it in our towering forests, lofty mountains, frowning cliffs and rushing streams; or if he prefers the beauty of the rich valley, with its broad fields of waving grain ripening for the sickle—those of our mountain home presents it to the view. However, I presume the charms of this "Switzerland of America" are greatest to those whose homes are located amidst its scenery; still, the transient rambler surely must admire our delightful valleys and elevated hills.

During the past summer, with a small party, on a pleasure excursion, I passed over Eden's Ridge, some ten miles from Kingsport, and was particularly struck with the view from that point. After winding up the road, on a sultry day in July, not dreaming that a view so extensive is just in advance, one is very agreeably surprised; and the pleasant breeze that greets you is quite refreshing. We paused to admire the view presented and enjoy the beautifully interesting scene as it burst upon our vision. From after farm spread out as far as the eye could reach, yet scarcely a house was visible; and the dense forests, with their deep green foliage, presented a striking contrast with the cultivated lands, and greatly enhanced the beauty of the view. And anon the smoke gracefully curled from some unseen chimney, indicating that a good dinner was being prepared for the harvesters.

Away some five miles to the north stood Temperance Hall, its neat white frame attracting attention, speaks a eulogy to the persevering spirit of the energetic "Sons"—for we learn it was erected through much opposition. The basement story is appropriated to the interests of education, and a daily school is kept up. Long may its banner be unfurled in opposition to that deadliest of all poisons and most fatal destroyer of woman's happiness, spirituous liquor.

A beautiful country residence next attracts attention; and upon inquiry we discovered it to be the former residence of H. A. Ross, so noted in East Tennessee for his hostility to Methodism. It is now converted into a seminary, and a good male school is in progress. We contrasted the past and present, and could but think that in his zeal to overthrow the Church he overthrew himself. He could not stand the shock, and sought a new field of labor. And now his magnificently improved grounds are in anything but an improved condition. These are about the only buildings discernable; but the whole view, taken together, is grand and exquisitely beautiful. Having enjoyed the scene for some time, we drove rapidly, down the Ridge, bidding it farewell. But we hope not for ever; for the pleasant emotions its scenery awakened linger in memory yet—if not the most sublime, certainly not among the least of her treasures.

WON'T HANG WOMEN.—The Lancaster (Pa.) Examiner, referring to a recent conviction of a woman for poisoning her husband, says: "Although the prisoner has been found guilty of a capital offence, and may be sentenced, it is not likely she will be executed. The court merely sentences to be hung at such a time as the Executive of the State may appoint, and remand the condemned to prison to await that time. Of late years, it has been customary in Pennsylvania, in cases where women have been sentenced to death, for the Governor to not name a day of execution, and thus virtually the sentence is imprisonment for life. This, we presume, will be the result in this case. There are now, we believe, in Pennsylvania, seven women under the sentence of death, several of whom were convicted many years ago."

Dr. Johnson made short work with the tough question of free-will. "Sir," said he to Boswell, "we know our will is free, and there's an end on't."

Sabbath Schools.

That this interest of the Church, of our youth and of the country generally, does not receive that full amount of the right sort of attention its interest demands, we have long since been satisfied. Neither preachers or people, as a general thing, seem to be fully alive to the fact that these schools, if properly managed, are nurseries of piety—places where young cadets should be trained for and useful service in the armies of Israel. Much good is being done through these means beyond doubt, but much more ought to be done; and "what ought to be done, can be done;" and this can be done.

These schools might, for the greater part, be conducted with more direct reference to the personal piety—the conversion, and faithfulness of the children. More pains might be taken to cause them to understand not only the theory, but also the practical claims of religion; and to impress upon them the necessity of repentance, faith and holiness, so that they may be taught to be Christians in heart, in head and in life.

Then again: In this work of Sabbath school teaching, our most pious, best informed and experienced men and women should engage. It is much easier to mislead an innocent, unsuspecting child, than an older person, and more care should be taken in their instruction. Their minds are tender, and susceptible, and must be trained with great care. Experience long since satisfied us that it required more study, more ingenuity and more labor to teach a child aright at first than after it had been considerably advanced. It is so in literary, and it is so in religious instruction. The older, wiser and more experienced men and women of the Church should be brought into this work and kept at it until they trained others to take their places.

But we did not set out to write at length on this subject. Only intended to call attention to the following communication:

Mr. Editor: I need hardly state to the readers of the Advocate, or to any conversant with the history of Methodism, that the Sabbath school cause, in all its highest and most sacred claims and interest, has always commanded the best energies of our Church. We have ever regarded the cause, as we have the educational interest of society, a great moral lever, in elevating the masses and accomplishing the important mission of "spreading scriptural holiness over these lands." Much has already been accomplished, and yet a wide field of usefulness inviting the laborer—a field white to the harvest and yielding a rich and glorious return, not only to the Church militant, but to the Church triumphant.

To engage the intelligent and zealous laymen of our Church more universally in this work, should be the constant effort of all our ministers. There are a host of such, who, with the aid of our excellent Sabbath School Manual and such other aids as the Church afford through the agency of the press, might be efficient in the management of Sabbath Schools who are now unemployed. None need plead the want of talents; the humblest ability may find a blessed work in teaching the sweet and simple doctrines of Christianity to the young.

Here, too, is a glorious work for the young ladies of our Church. How many young ladies are there highly educated, possessing all those graces that would command the attention of the young and make them willing and interested listeners to the lessons they might present from the sacred scriptures; who spend their Sabbath mornings in slumber or at the toilet, because they have not been called into this field of labor and reward; called by the organization of a Sabbath School which they might conveniently attend.

Could the Church but marshal the material she has at her command in this cause, the work would exhibit an increase of more than a hundred fold the present Conference year. You, Bro. Mc., have conferred a great blessing upon this cause by the publication of the Sabbath School Manual; and I would affectionately urge upon all who have, or may have, charge of any of our Sabbath Schools, to procure and use the Manual; it will greatly assist the inexperienced, and add a high degree of interest to the exercises of the School.

I suggest, Bro. Mc., that you send a specimen no. to every Sabbath School within the bounds of the Missouri Conference that does not now use it, and I will pay the bill. In many places it is not used because its value is not known. Your Bro. in Christian fellowship, FLETCHER.

We are much obliged to our correspondent for his expression of good opinion of the Manual. We have long since been satisfied of the necessity of such a publication, and sent out this under this conviction. The first edition of five thousand copies will, we hope, soon be gone; and we are preparing to have the work enlarged by the addition of several more lessons, so that there may be a separate lesson for each Sabbath in the year, and also the addition of thirty or forty more hymns.

We hope the schools in Missouri will take the suggestion of our friend and supply themselves with the Manual at once. They can be ordered from the Depository here. Price \$2.50 per dozen; 10 per cent. discount when bought by the dozen.—Ed. Adv.

ECLIPSES IN 1858.—In the year 1858 there will be four eclipses—two of the sun and two of the moon:

1st. A partial eclipse of the moon, Feb. 27th, only partially visible in the United States. The moon will rise partially eclipsed, which will take place generally after the time of the greatest phase. Its magnitude will be 0.333 of moon diameter on the southern limb.

2d. Annular eclipse of the sun, March 15th. The sun will be centrally eclipsed on the meridian, in longitude 3 deg. 45 west of Greenwich, latitude 3 deg. 45 west of Greenwich, latitude 45 deg. 44 north. In some parts of the United States the sun will be partially eclipsed.

3d. A partial eclipse of the moon, Aug. 24th. The magnitude of the eclipse will be 0.470 of moon's diameter on the northerly limb. At some places the first contact will not be visible; but to most places in the United States the whole eclipse will be visible.

4th. A total eclipse of the sun, Sept. 7. In longitude 40 deg. west of Greenwich, latitude 30 deg. 50 min. south. This eclipse will be total on the meridian. The sun will be centrally eclipsed in the southern hemisphere only.

Science and Art.

STRENGTH OF IRON FOR BOILERS, PIPES, &c.—Some experiments of considerable practical importance have been made, with a view to obtain some knowledge of the strength of the iron generally used for the construction of boilers, pipes, &c. In order to acquire satisfactory data a variety of plates, manufactured from the best quality of iron, of different localities, were submitted to direct experiment—first, by tearing them asunder in the direction of the fibre; and second, across it. The incontestable strength per square inch, in tons, was found to be 22.16 in the direction of the fibre, and 22.29 across the fibre. From this it appears that there is no difference in the strength of iron plates, whether torn in the direction of the fibre or against it—a uniformity of strength probably arising from the superior manner in which that article is now manufactured. It has been thought that the riveted point in such constructions was not only strong, but absolutely stronger than the plate itself. It was ascertained, however, that the strength of iron plates, as compared to their riveted joints, was not only weakened to the extent of the quantity of metal punched out to receive the rivets, but in the following ratios, viz.: as 1000 to 700 in the double-riveted joint, and 1000 to 560 in the single-riveted joint. The maximum resistance of single-riveted plates does not exceed 27,000 pounds to the square inch; and taking into account the crossing of the joints, and other circumstances peculiar to sound construction, 34,000 pounds has been found to be the maximum strength of riveted plates, and for boilers and similar construction.

IMPROVEMENTS IN WEAVING.—An invention has been brought forward, consisting of a particular adaptation of machinery to the art of weaving, the object being to relieve the yarn in the loom from unnecessary strain arising from the action of weaving. The strain to which the yarn is necessarily subjected, according to the present or ordinary system of weaving by hand and power looms, arises chiefly from three great sources, viz.: from shedding, from traction by the motion of the cloth beam, and from the reaction of the lathe in striking the shot home. In hand loom weaving, when the art is properly conducted according to the present system, the yarn sustains the reaction of each of these actions in succession; but in weaving by power the three actions are conjoined, and fall on the yarn at the same time, hence the severity of the power loom in action as compared with the hand loom. In weaving by the proposed system two of these sources of strain are quite removed, viz.: that arising from shedding and that from traction by the motion of the cloth beam, and thus the necessary strain to which the yarn is now exposed in weaving by power is, by this new system, reduced to that only resulting from the required traction of the yarn to make good work on the striking home of the shot, or to less than one-third of its original amount. The power loom is thus by this means in advance of what the hand loom, by any art which the present system possesses, can accomplish. The improvement consists simply in making the yarn beam turn forward by the action of machinery, so as to make the delivery of the yarn meet the strain to which it would otherwise be exposed by the lateral deflection of the yarn in shedding, and to tighten the yarn again as it may require, either by the resilience of the yarn beam alone, or conjointly by the forward motion of the cloth beam as the stroke of the lathe is being given, or without the resilience of the yarn beam.

STANDARD OF MEASURES.—It is necessary, in all countries where commerce is any way encouraged, that some standard of measure and weight should be adopted. In this country and Great Britain the yard is the standard of measure, the length of which is determined by the vibration of the seconds pendulum at London in a vacuum at the level of the sea; but as the length of the pendulum varies in different latitudes the yard is divided into thirty-six inches, or three feet. The old method of teaching the tables of measure was very vague, as it commenced with the statement that "three barleycorns make one inch," which, to say the best, was a remarkably uncertain method of fixing a standard, as barleycorns are very liable to differ considerably in size.

The French, on the other hand, take a quarter of the earth's circumference, and dividing that into ten million parts, take one of them, which is equal to 39.371 standard inches, and calling it a metre, form all their weights and measures. As the circumference of the earth is not likely to vary much with time or temperature, and cannot meet with the accident which befel the standard British yard, which was melted in the old Houses of Parliament, when they were burned, it is decidedly the most accurate; but so long as we have some given and known standard, it does not much matter what it is.

DESTROYING THE NERVES OF TEETH BY ELECTRICITY.—An interesting paper on this subject was recently read before the College of Dentists in London, by T. Harding, M. D., in which he described his success in cauterizing the pulp of decayed teeth by the use of a current of electricity. He employs for this purpose a compound Snæc's battery composed of six pairs of zinc and platinumized silver plates in cells excited by dilute sulphuric acid. The conducting wires, which run from the opposite end plates and form the circuit, terminate in tips of fine platinum wire formed into a loop. The sides of this loop are brought parallel, not touching, but near together, then introduced into the cavity of the tooth to be operated upon. A handle is then touched which closes the circuit, and the electric current flows along the wire, raising the platinum tips to a white heat, which soon destroys the pulp of the tooth. The white light of the platinum points illuminates the cavity, and allows the operator to perceive what he is doing. The operation is associated with little pain, and should precede the filling of decayed teeth, which cause pain from exposure of the pulp. This process cures severe ordinary toothache, and it may be used with decided advantage in almost every case of tooth disease, if carefully performed. Dr. Harding also stated that it was especially applicable to relieve neuralgia of the face dependent upon affected teeth. This form of tooth disease is very prevalent in our country, and causes the most excruciating pain. If this simple operation recommended by Dr. H. affords relief, it should at once be adopted by all our dentists.

NEW METHOD OF ESTIMATING SILVER IN ARGENTIFEROUS GALENA.—For this purpose, M. C. Mene directs that about 300 grains of the powdered galena to be examined is to be boiled in a porcelain capsule with nitric acid, diluted with three or four times its volume of water. After a short time the metals dissolve, and the sulphur separates. The liquid is then filtered, and the filtrate super-saturated with ammonia, and filtered again rapidly, the precip-

itate being washed with dilute ammonia. In this way the ammonia first precipitates all the metals which the galena contains as oxides: on adding, however, an excess of ammonia, those metals (e. g. silver) whose oxides are soluble in that reagent dissolve, while those (e. g. lead) whose oxides are insoluble remain unacted upon. If, therefore, excess of hydrochloric acid, and a little nitric acid, be added to ammoniacal solution, the silver will be precipitated in the form of chloride, and can then be collected, &c., and weighed. No other metal which the galena might contain would be thus separated, as the chlorides formed would be soluble. By this process the author has determined the amount of silver in various samples of galena, oxide of lead, commercial lead used for gas pipes, and in the lead glaze used for earthen ware, M. Mene observes that his process may be employed in every case where the object is to separate silver from the other metals.

HARDENING AND TEMPERING STEEL WIRE.—Mr. S. Fox, Deepcar, G. B., proposes in the tempering steel wire continuously, while in a state of tension, between plates heated to redness, and then through cold plates, or through a vessel containing water, oil, or other cold liquid, by which it is chilled or hardened. He afterwards passes it between other plates, heated to the degrees necessary to bring the wire down to the required temper. He also proposes to straighten wire by passing it through hot plates, and then chilling it.

Tempt me no more.

BY FLORENCE.
Tempt me no more; thy tones are sweet and deep,
Yet they fall vainly on my weary ears;
Pass on and leave me here to dream and weep,
Counting the footfalls of the lone home years;
Tempt me no more!

My wreath of life holds no fresh bloom for thee,
No flowers are strewn on my forgotten grave;
Only its withered leaves remain to me,
And they drift darkly towards death's wintry waves;
Tempt me no more!

Gather not the rose-leaves trampled in the dust,
No kindness can their wasted bloom renew.
Go, let them lie undisturbed, as they must,
Seek thou for blossoms fresh and bright with dew;
Tempt me no more!

Sermon in Spite of Dogs.

In July, 1855, I spent a Sabbath in New Orleans, a beautiful mining town high up in the mountains of California. It was said that a copy of the anti-gambling law, which had been passed at the late session of the legislature, had not been forwarded to the authorities in that place, and therefore did not take effect in New Orleans, in consequence of which it was said that nearly all gamblers of those mountains had assembled in that town to carry on their business. During my short stay with them I preached four times in the streets, and once in a private house. They listened to me in the street three times with respect and attention, but when, on Sunday afternoon, I took the street, and commenced to sing them up for a fourth hearing, they seemed to think that they had "enough of a good thing," and that they would "run me off the track." So they got up a boy-fight near by in the street between an American boy and a Spaniard, and the cries rang, "Huzzah for Young America!" I sat down on my "goods-box" pulpit, and waited till the fight was over, and then arose and commenced to sing again. The fight had attracted a dense crowd, and the thing I had to do was to take them in the name of the Lord, and "compel them," if not to "come in," at least to listen attentively to the invitation sent out by the Master.

As I was engaged in drawing the crowd with the second song, the fellows next "got up" a dog-fight, and at it they went hissing and whooping, when I said, "Run boys, run! We are seeking enjoyment, and trying to be happy. There's a rare opportunity! You are under a high excitement of animal feeling! A glorious entertainment, that! What an intellectual feast it must be to enlightened, high-minded American gentlemen to see a couple of dogs fight!" By that time I had the last man of them, and the good-natured dogs, having nobody to prompt them, concluded not to fight and trotted away together; but their prompters all remained to listen, and I proceeded, saying, "Gentlemen, I do not blame you for seeking enjoyment, and for trying to be happy. God, who made us and endowed us with wonderful powers of intellect and heart, designed us to be happy, and hence this insatiable thirst for happiness which constitutes the mainspring of human action. The difference between us is in regard to the source whence we may derive substantial happiness—whence the demands of those quenchless longings of our souls may be met. You have tried a great many sources: money-making and money-spending, run-drinking and gambling, with occasional boy and dog-fights. Bills were posted all through your streets last week promising a rich treat for immortal souls on the 4th of July, in American Valley. The intellectual feast to commence with a fight between a bull and grizzly bear; the second course to consist of a 'magnificent dinner,' and as much whisky as could be desired at two bits a nip; the third course to consist of singing and dancing among the men, (ladies were very scarce), which might be protracted till every soul was satisfied. Your undying spirits were so hungry and restless that you could not let such an opportunity pass, so away you went to American Valley. To your great disappointment, the bull and bear had determined to remain friends and would not fight. The dinner was good, the whisky was very bad, but you thought you would make it up in the ball-room; so you kicked round there for a few hours, and stopping to rest your poor bodies, you looked within to see if your souls were happy. Poor souls, they were disappointed and faint with hunger, and you said to yourselves, 'Well, there must be something in it: these other fellows seem to be happy, so I'll try it again.' At it again you went, and shuffled round there till the dawn of the morning, and the next day your pockets were minus \$100 each, bodies worn out with exhaustion from want of sleep, excess and riot; and your souls—what shall I say of them? A more miserable set of fellows can hardly be secured up this side of perdition! So much for your pleasure-making and intellectual felicity! Now the repetition of these things, through succeeding years, with invariably the same miserable results, ought to convince you that you are on the wrong track, and that, continuing the same, your souls will continue to be the dupes of disappointment and remorse all through your probation of life, and then have an eternity in hell for the hopeless repentance of your folly." I then, in my sermon for the occasion, proved to them that God alone, through the mediation of Jesus Christ, was the source of substantial comfort for immortal souls, and that nothing but experimental religion could make us really happy in this life, or in the world to come.

I believe that God's Holy Spirit applied the truth, and touched many of their hearts, for some of them wept like children, and all listened with great apparent interest.—Taylor's Street Preaching in San Francisco.

Absence from Home of Public Men.

There are few ministers, we imagine, but have sighed over the state of things referred to in the following extract. There are few that have not felt a sense of guilt in regard to it. But, loaded down with public duty, they knew not how to avoid it without diminishing their income below the living point.

In a very candid review of Jackson's Life of the late Robert Newton, the celebrated English Methodist minister, the London Christian Observer has the following very pertinent and not unimportant remark:

"At this point of our observations we feel bound to notice what appears to us the great defect, or rather the great calamity, of Mr. Newton's life—his long periods of absence from his home and the duties which devolved upon him as the father of a large family. This, it will be said, was a necessity of his position; but it was a necessity which he voluntarily incurred, and the evils of which he seems to have used but few efforts to mitigate. It is perhaps scarcely a possibility that a very popular man should be a very domestic man. The evils of this continued absence were deeply and sensibly felt by Mrs. Newton, who seems however to have devoted herself earnestly to the care and education of her family and to have done all in her power to supply her husband's lack of service in this department. Patient and uncomplaining as she was, she sometimes ventured to remonstrate with him upon this painful subject. To these remonstrances he replied by reminding her 'of the engagement into which she entered with him before their marriage, that she would never hinder him in his work by requiring him to preach even one sermon less on her account'—an answer which might impose silence, but could scarcely afford satisfaction. A family of eight children, all educated at home, should have been regarded as a powerful plea for the relaxation of a bond into which their mother, in a season of enthusiasm and ignorance, had been betrayed.

"May we be permitted here, in the peculiar post that we occupy, to express a word of caution to those overlabored servants of the Church or of the State, who, in their zealous devotion to their public work, are in some danger of forgetting or neglecting the calls of domestic duty? Surely to a Christian man it ought to be a painful reflection that, whilst he is known to all the world besides, he is a stranger to his own children. Our readers will remember how keenly Mr. Wilberforce felt upon this subject, and what a deep impression it made upon his mind, when one of his children began to cry as he took him up; the nurse, explaining his timidity, said, 'He always is afraid of strangers.' Such a state of things he could not, and did not, suffer to continue. From that moment he used every effort to mitigate the evil of his absence, and took great pains in making his arrangements as to give him 'an opportunity of becoming acquainted with his own children.' If the practical wisdom of this conduct could be thought to require support, we shall find it sanctioned by the maxims and the practice of great and good men. 'While,' says Sir Thomas Moore, 'in pleading, in hearing, in deciding causes or composing differences, in waiting on some men about business, and on others out of respect, the greatest part of the day is spent on other men's affairs, the remainder of it must be given to my family at home—so that I can reserve no part of it to myself; that is, in my study. I must talk with my wife, and chat with my children, and I have somewhat to say to my servant—for all these things I reckon as a part of my business, except a man will resolve to be a stranger at home. And with whomsoever either nature, chance or choice has engaged a man in a commerce, he must endeavor to make himself as acceptable to those about him as he can.'

CHINA.—The Quarterly Review recently had a very valuable paper on travels in China from which we extract the following:

The assertion that the Chinese are a semi-barbarous nation is denied by almost every traveler who has penetrated beyond their ports and lived freely among the people. In the refinement of life, in courtesy, humanity and domestic affection, they are at least our equals, and in some respects our superiors; and if we have far outstripped them in science, we may yet do well to call to mind how many of our arts, luxuries and pleasures come to us from the East, and that we were once the pupils of those of whom we now boast ourselves the masters. The items of the account can nowhere be better read than in an admirable passage from a work by Dr. Draper, an American:

If the European wishes to know how much he owes to the Asiatic, he is only to cast a glance at an hour of his daily life. The clock which summons him from his bed in the morning was the invention of the East, as were also clepsydras and sun-dials. The prayer for his daily bread, which he has said from his infancy, first rose from the side of a Syrian mountain. The flues and cottons with which he clothes himself, though they may be very fine, are inferior to those which have been made from time immemorial in the looms of India. The silk was stolen by some missionaries, for his benefit, from China. He could not buy better steel than that with which he shaves himself, in the old city of Damascus, where it was first invented. The coffee he expects for breakfast was first grown by Arabians, and the natives of Upper India prepared the sugar with which he sweetens it. A school-boy can tell the meaning of the Sanscrit words, "sacchara canda." If his tastes are light, and he prefers tea, the virtues of that excellent leaf were first pointed out by the industrious Chinese. They also taught him how to make and use the cup and saucer in which to serve it. His breakfast tray was lacquered in Japan. There is a tradition that leavened bread was first made of the waters of the Ganges. The egg was laid by a fowl whose ancestors were domesticated by the Malacans, unless she may have been—though that will not alter the case—a modern Shanghai. If there are preserves and fruits on the board, let him remember with thankfulness that Persia first gave him the cherry, the peach, the plum. If in any of those delicate preparations he detects the flavor of alcohol, let it remind him that that substance was first distilled by the Arabians, who have set him the praiseworthy example—which it will be for his benefit to follow, of abstaining from its use. When he is talking about coffee and alcohol he is using Arabic words. We gratify our taste for personal ornament in the way that Orientals have taught us—with pearls, rubies, sapphires, diamonds. Of public amusements it is the same. The most magnificent fireworks are still to be seen in India and China; and as regards the pastimes of private life, Europe has produced no invention which can rival the game of chess. We have no hydraulic constructions as great as the Chinese canal, no fortifications as extensive as the Chinese wall. We have no artesian wells that can at all approach in depth to some of theirs; we have not yet resorted to the practice of obtaining coal-gas from the earth—they have boring for that purpose more than 3000 feet deep.